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children only, was borrowed from the corresponding Haida term *ha-da'-i*. Since this statement was published, I have received a note from Mr. William Beynon, a Tsimshian of Port Simpson, B. C., which turns the hypothesis into a practical certainty. He writes:

Your theory, I am sure, is correct. I was struck by this term being used only by the female children of Haida parents, three of maternal descent and one paternal. These have been adopted into the Tsimshian tribes. *ha'ət* and *hädi* are the terms used by these female children to their fathers. On making inquiries among them as to the reason the term was not general among all the Tsimshian, [I learned that it was not a true Tsimshian word] but was a term introduced by those of Haida origin. There are only four such families there, but strong enough to show or bear out your theory on this.

This is an excellent example of infiltration into a tribe of a kinship usage from an alien tribe by way of intermarriage and adoption. Among the Tsimshian proper the Haida term is still felt as an intrusive element. Among the Nass River people it has already become so well established as a native term that an Indian like Mr. Calder is totally unaware of its Haida origin and proposes to connect it with the native term for "intestines."

E. SAPIR

VICTORIA MEMORIAL MUSEUM,  
OTTAWA, CANADA

#### ANTHROPOMETRIC MEASUREMENTS

The following correction which was printed in *Science*, Jan. 7, 1921, is repeated here because it also concerns readers of the *Anthropologist*:

During the sessions of two International Congresses of Anthropology, in 1906 at Monaco, and in 1912 at Geneva, rules were drawn up for the standardizing of the more usual anthropological measurements. The work was undertaken in each case by a Committee, and the official reports were published by certain members to whom this duty was assigned.

The prescription of 1906 included measurements of the skull and of the head and facial features of the living. It was published in the French language by Dr. Papillault and appeared in the pages of *L'Anthropologie* (Vol., 17, 1906, pp. 559-572). The prescription of 1912 was the work of a larger and more representative Committee, which, aside from French, German, and Italian members, included members from Great Britain, the United States, Russia, and Switzerland, countries not included in the former report. The official reporters of this prescription, which included measurements of the living body, exclusive of those of the head and face, were Drs. Rivet, Schlaginhaufen, and Duckworth, who published their reports in French, German, and English respectively.

Having these data in mind I was led to state, in the preface to my recent

*Manual of Anthropometry*, that the official reports of the prescription of 1912 were published only on the other side of the Atlantic, and appeared in an American journal for the first time in 1919, when Dr. Duckworth's official report was reprinted by Dr. Hrdlička in his new *American Journal of Physical Anthropology*.

While this statement, so far as regards only the *official* reports, is strictly true, I should have mentioned also that unofficial, but equally accurate and trustworthy, reports were published in other countries, and especially should I have cited the report of Dr. MacCurdy, also a member of the Committee which drew up the prescription in Geneva. His report in full of this prescription was translated by him at the time of the Congress from Dr. Rivet's personal copy, and appeared during the same year, in both *Science* and the *American Anthropologist*. Had I noticed this in time I would certainly have brought it to the attention of the readers of my book, and wish to take this opportunity to rectify my unintentional neglect.

The citations referred to are the following:

*Science*: N. S., Vol. 36, No. 931, Nov. 1, 1912, pp. 603-608.

*American Anthropologist*: Vol. 14, No. 4, Oct.-Dec., 1912, pp. 621-631.

HARRIS HAWTHORNE WILDER

SMITH COLLEGE,  
NORTHAMPTON, MASS.,

December 17, 1920

#### NOTE ON CADZOW'S "NATIVE COPPER OBJECTS OF THE COPPER ESKIMO"

THE specimens that are described and illustrated by Mr. Cadzow (Museum of the American Indian, Heye Foundation, 1920, Msc. Pubs. No. 8) were obtained in 1919 at Fort Norman on the Mackenzie River, where a small party of Copper Eskimos was spending the summer.

For nearly twenty years the Copper Eskimos have been in almost continuous contact with white men, and their culture has undergone a profound change. Now there is hardly a bow in the country, iron has superseded copper in nearly everything, and the old style of dress is being rapidly abandoned. Even in 1911 the natives had begun to manufacture copper implements for sale. Dr. R. M. Anderson, who spent the summer of 1911 in Coronation Gulf, tells me that a Coppermine River Eskimo tried to sell him a copper tomahawk modelled after the Indian weapon. By 1914, when the southern party of the Canadian Arctic Expedition established its headquarters in Dolphin and Union Straits, copper had ceased to be used, other than as rivets, in all but arrows and the fishing implements.

Most of the specimens, then, that Mr. Cadzow illustrates must have been manufactured for sale. The majority correctly reproduce the ancient types, but the snow-knife (Plate Va), which is a model of the